A

TREATISE

ON

THE ELEGANCE

OF THE

LATIN TONGUE.

[Price One Shilling and Sixpence.]

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LATIN TONGUE.

Wherein Rules upon every Part of Speech, the moſt obvious in good Authors, and the moſt neceſſary to be known, are ſet forth in the Shorteſt and Plaineſt Manner, and ſupported by Examples, all taken from CICERO.

Proper to be peruſed, and learnt by Heart, by Young People who have acquired a ſufficient Knowledge of the Syntax.

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Shewing, in the fulleſt light, the way of expreſſing them in Latin.

With the ROMAN MANNER of counting the DAYS of MONTHS.

By A. De BURCY.

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A. D. B.

QUÆ inculcandis Latinæ Linguæ præceptis uſus conſecravit Grammatica opera, eadem in Authorum celebritatem facto impetu, ut mihi non mens eſt è Scholis ejicere, ſic, quod in illis deficit, quod deſideratur addendum proponere, extra injuriam invidiamque duxerim.

Quoties verò plurimi inter vos, et illi quidem oculatiſſimi, expoſtulavêre, has omnes, quæ tot extant ſcriptæ, regulas non ſagaci delectu, non authoritate in-

concuſſâ

concuſſâ confirmatas, ut par eſt, non ordine, non lucidâ expoſitione rudibus adhuc ingeniis accommodatas ſatis, quæ fluentem illam Latini Sermonis elegantiam inferant. Quotus enim quiſque eſt qui poſt non paucos Syntaxi evolvendæ deſudatos annos vix conſcribere, ne vix quidem eloqui Latinè valeat? Quod malum amovere dum molior, dum acceptum à literis beneficium contendo rependere, quis mihi probus ſuccenſeat?

Primum ergo ſicuti tentamen opuſculum illud Vobis, viri omni laude cumulatiſſimi, offero dedicoque. Duplici conſtat Tractatu, quorum priorem non meum, ſed Ciceronis verè dixerim; rivulus quaſi quidam eſt, qui ex illo Romanæ Eloquentiæ uberrimo puriſſimoque Fonte deductus, quâcunque ſpargitur, Gram-

matices

matices ariditatem irriget, floreſque procreet ſuaviſſimos. Qui huic ſubjungitur alter Tractatus, de Numeris quibuſcunque Latinè exprimendis, et de Menſium diebus Romanorum ad normam annumerandis differit, quid utilitatis habeat, quantum anxietatis conſulenti Tyroni ſit detracturus, ipſi videritis? Quod ſi uterque, qualis qualis eſt, veſtrum ſortitus favorem, amicam in lucem prodeat; hinc mihi accedent ſtimuli ut quid majoris momenti aggrediar Vobis offerendum, conatuſque meos omnes exeram, ut gratum conceſſique ſuffragii memorem animum arguam et confirmem.

VALETE.

ERRATUM.

Page 54. four lines from the bottom,
For *Quid neceſſe, et*—read *Quid neceſſe eſt.*

CHAPTER I.

RULE I.

THE chief and moſt general Rule is, That nothing which ſounds harſh, or makes the Senſe doubtful or obſcure, ſhould be uſed in a Sentence. We muſt therefore avoid,

1°. Improper Words, and thoſe little uſed by good Authors.

2°. Poetical Phraſes, that is, certain Periphraſes, and Synonyms, which are fit only for Poetry.

3°. *Hiatus*, or the Concurrence of two Vowels alike, one at the End of a Word, and the other at the Beginning of the next. As,

Illa avis. That bird.
Ille erat. He was.

4°. Words in immediate Succeſſion, ending in the ſame Sound. As,

Fortes homines venientes.
Brave men coming.

5°. Several Members of the ſame Sentence, having the ſame Termination. As,

Permulti quidem venERUNT; ſed poſtquam paululum conſedERUNT, ſtatim omnes receſſERUNT.

Many indeed came; but after they ſat a little, they all went away directly.

6°. The too harſh Connection of certain Conſonants, ending one Word, and beginning the next. As,

Rex Xerxes. The King Xerxes.
Est statim. He is immediately.

7°. The too frequent Uſe of the ſame Word.

8°. Bad Order of Words, which being tranſpoſed in a Sentence, and placed without any relation to one another, would bring in Obſcurity, or even make Nonſenſe. As,

Patrem cum Lutetiâ tuum tranſivi, adii; inſtead of ſaying, *Cum Lutetiâ tranſivi, adii patrem tuum.*

When I paſſed by Paris, I went to ſee your father.

9°. A Double Senſe, or an Amphibological Expreſſion. As in the anſwer of the Oracle to Pyrrhus:

Dico te, Æacida, Romanos vincere poſſe.

Such an anſwer may convey two Senſes directly oppoſite: As, "I ſay, O Son of Æacus, that you may conquer the Romans:" Or,

Or, "I ſay, O Son of Æacus, that the Romans may conquer you."

RULE II.

Words ending in *m*, placed before Vowels, conduce greatly to Harmony. As,

Mortem eſt auguratus, quæ brevi conſecuta eſt.

He foretold a death which happened ſoon after.

RULE III.

Great Energy and Grace are given to Diſcourſe by the Repetition of Conjunctions, Prepoſitions, Pronouns, and Interrogative as well as Negative words.

Conjunctions.

Ex omnibus rebus quas mihi AUT *Fortuna* AUT *Natura tribuit.*

From all things which either Fortune or Nature has beſtowed upon me.

Prepositions.

Si quis morte pœnas ſceleris effugerit, expectentur hæ pœnæ A *liberis,* A *nepotibus,* A *poſteris.*

Should any one by death avoid the puniſhment due to his crime, let this puniſhment be expected by his children, his grandſons, or his poſterity.

PRONOUNS.

Nemo enim juſtus eſſe poteſt, QUI *mortem,* QUI *dolorem,* QUI *exilium timet.*

For nobody can be juſt, who fears death, pain, or baniſhment.

INTERROGATIVE WORDS.

QUID *de juſtitiâ,* QUID *de liberalitate,* QUID *de cæteris virtutibus dicam?*

What ſhall I ſay concerning juſtice, generoſity, and the other virtues?

NEGATIVE WORDS.

NIHIL *eſt, crede mihi, virtute formoſius,* NIHIL *pulchrius,* NIHIL *amabilius.*

Believe me, nothing is more handſome, more beautiful, more amiable, than virtue.

RULE IV.

Words are ſometimes added, in Latin, merely for the ſake of Ornament, viz.

Met, met ipſe, after Primitive Pronouns. As,

*Ego*MET, or *ego*MET IPSE.	Myſelf.
*Te*MET IPSUM.	Thyſelf.

Te after *tu.* As,

*Tu*TE.	Thyſelf.

Se ſe, for *ſe,* chiefly after *per* or *ex.* As,

Virtus per SE SE, or, *ex* SE SE, *laudabilis eſt.*
Virtue of itſelf is worthy of praiſe.

Ce

Ce after *hic*, *hæc*, *hoc*, moſtly when this Pronoun is uſed in the Plural Number. As,

Hiſ-CE *temporibus.* At thoſe times.

Cine after *hic*, *hæc*, *hoc*, and *ſic*, when the Phraſe is Interrogative. As,

Hic-CINE *eſt Alexander?*
Is this Alexander?
Huc-CINE *mecum redibis?*
Will you return thither with me?
Sic-CINE *te geris?*
Do you behave yourſelf ſo?

Pte after the Ablatives *tuo* and *tuâ*. As,

Suâ-PTE *manu.* With his own hand.

Hic, with *meus*, *noſter*: *iſte*, with *tuus* or *veſter*. As,

HIC *meus in te amor.*
My love towards you.
ISTA *tua in pauperes liberalitas.*
Your generoſity towards the poor.

Gentium after *ubi* Interrogative. As,

Ubi GENTIUM *degimus?*
What country do we live in?

Ejus after *quoad*: As,

Quoad EJUS *fieri poterit.*
As far as it can be done.

Ita, *ſic*, or *hoc*, with *dico*, *ſtatuo*, *judico*, *exiſtimo*, &c. As,

Hoc

Hoc *vere licet dicere, illum diem clariſſimum fuiſſe.*

It may be truly ſaid, that that day was the moſt illuſtrious.

ITA *ſtatuo*, or, SIC *exiſtimo, Nihil eſſe bonum, præter virtutem.*

I maintain, *or*, I am of opinion, that nothing is good, except virtue.

Jam before *a* or *ab*, when the Thing ſpoken of relates to a paſt Time. As,

JAM *ab adoleſcentiâ meâ.*

From my youth.

RULE V.

On the other hand, there are many Words that are elegantly omitted, viz.

Scilicet in Enumerations. As,

Cum duobus ducibus de imperio in Italiâ decertatum eſt (VIDELICET) *Pyrrho et Annibale.*

Empire has been contended for in Italy by two generals, viz. Pyrrhus and Annibal.

Et tamen, or *Autem*. As,

Quî fit ut ego neſciam, (ET TAMEN) *ſciant omnes quicumque Epicurei eſſe voluerunt?*

How comes it to paſs that I know nothing of it, whilſt all thoſe who would be Epicureans know it?

[*Obſ.* In this caſe the two Verbs that expreſs oppoſite things muſt be placed together.]

Aliquis

Aliquis before *qui*, *quæ*, *quod*. As,

Quid dulcius quam habere (ALIQUEM) *quî cum omnia audeas ſic loqui ut tecum?*

What is more agreeable than to have ſomebody with whom you may ſpeak all things as with yourſelf?

Aliquid before *cur*, *quod*, *ubi*, &c. As,

Eſt (ALIQUID) *cur gaudeas.*

There is ſomething for you to rejoice at.

RULE VI.

In Enumerations, the Order of Nouns uſed in the ſame Caſe is to be diverſified. As,

In pedibus CELERITAS, VIS *in manibus*, CLARITAS *in voce, in linguâ etiam explanata vocum* EXPRESSIO.

Swiftneſs in the feet, ſtrength in the hands, clearneſs in the voice, and alſo in the tongue a plain pronunciation of words.

RULE VII.

Words ſignifying contrary things, and oppoſing each other, ſhould be placed together. As,

Quid enim citiùs ADOLESCENTIÆ SENECTUS, *quam* PUERITIÆ ADOLESCENTIA, *obrepit?*

For how is it that old-age creeps upon youth faſter than youth on childhood?

RULE

RULE VIII.

Words derived one from another are alſo well placed together. As,

Facile fuit JUSTITIAM JUSTISSIMO *viro defendere.*

It has been an eaſy thing for an upright man to defend juſtice.

CHAPTER II.

On NOUNS.

RULE I.

NOUNS conſiſting of many Syllables, that is, of more than two, whether they be Subſtantives, Adjectives Comparative or Superlative, or Gerunds, may be ſet at the Beginning as well as at the End of Sentences. As,

VOLUPTAS *nullum habet cum virtute* COMMERCIUM.

Pleaſure has no affinity with virtue.

EGREGIA *res eſt* AMICITIA.

Friendſhip is an excellent thing.

RULE II.

The following Nouns of two Syllables may be put indifferently at the Beginning or the End of Sentences, viz.

Omnis

Omnis, nemo, nullus, nihil. As,

OMNE *animal ſimul ac ortum eſt.*
Every animal as ſoon as it is born.

Illud etim aufert ſenſum rationemque tollit OMNEM.
For that takes away ſenſe and all reaſon.

Qui mihi non aſſentitur inveni NEMINEM.
I have found nobody who is not of my opinion.

RULE III.

The Order to be kept between a Subſtantive and its Adjective is, that the more numerous in Syllables ſhould precede the other. As,

MAXIMAS *opes habebat.*
He had very great riches.

ORATIO *gravis.* A grave diſcourſe.

Obſ. This Rule may have exceptions, *viz.* when another Order is more harmonious. There are, beſides, certain Adjectives, that are always to be placed after the Subſtantives they belong to, without any regard to the number of Syllables they are compoſed of, viz.

COMPARATIVES.

Utilitas MAJOR. A greater utility.

SUPERLATIVES.

Homo DISERTISSIMUS.
A very learned man.

Nouns

Nouns of Number. As,

Libri QUATUOR. Four books.

The Adjective *omnis*. As,

Conſenſu nationum OMNIUM.

By the agreement of all nations.

Nullus, a, um: As,

Beneficium NULLUM. No favour.

And others, which are to be acquired by practice.

RULE IV.

Adjectives are ſometimes elegantly ſeparated from their Subſtantives by one or more Words; and then they ordinarily precede them. As,

Qui COMMODIS *fuerunt* MORIBUS.

Thoſe that have been of kind manners.

Cum accepiſſemus à patribus maxime MEMORABILEM *C. Lælii & P. Scipionis* FAMILIARITATEM *fuiſſe.*

Having learnt from our fathers, that the friendſhip of C. Lælius and P. Scipio had been very famous.

We part elegantly two Subſtantives, one of which is governed by the other. As,

Non tam iſta me SAPIENTIÆ, *quam modo Fannius commemoravit,* FAMA *delectat.*

This fame of wiſdom, which Fannius made mention of juſt now, does not pleaſe me ſo much.

RULE

RULE V.

Cicero is wont to place before *cur*, *quantus*, *qualis*, *quis*, &c. the Nominatives of the Verbs coming after thoſe expreſſions. As,

Quæro etiam ILLE VIR BONUS *cur has ſibi tam graves leges impoſuerit.*

I aſk alſo why that good man has impoſed on himſelf theſe ſo hard laws.

Si SOL *quantus ſit percipi non poteſt.*

If it cannot be perceived how large the ſun is.

Ex quo SCIENTIA *intelligitur quam vim habeat, qualis ſit.*

Whence it is conceived what learning is, and what force it has.

Obſ. This Rule is chiefly applicable to thoſe Words which, being placed between two Verbs, govern the Subjunctive Mood.

RULE VI.

When an Adjective belongs to many Subſtantives joined by Conjunctions, this Adjective is ſet before the Conjunctions, and is not to be repeated with every Subſtantive. As,

Jam illud quidem perſpicuum eſt, MAXIMAM *voluptatem, aut moleſtiam, &c.*

This is already very plain, that the greateſt pleaſure, or ſorrow, &c.

Obſ. When a Subſtantive governs other Subſtantives joined by Conjunctions, then

then the Adjective which belongs to that Subſtantive is to precede the Conjunctions. As,

NULLA *neque animi, neque corporis, ægrotatio.*

No diſorder of the mind, or of the body.

RULE VII.

Nouns of Dignity, Praiſe, Contempt, &c. are ordinarily placed before the Proper Names they belong to. As,

REX *Ægypti Ptolomæus.*

Ptolomy King of Egypt.

Vir AMPLISSIMUS *P. Scipio.*

P. Scipio, a man of very great conſideration.

Homo AUDACISSIMUS *Catilina.*

Catiline, a very audacious man.

Obſ. The Subſtantive *homo* is uſed for Praiſe, as well as for Cenſure; but *vir* never but in a good Senſe.

So we may ſay,

VIR, or HOMO, *eruditus.* A learned man.

But never

VIR *ignarus.* An ignorant man.

RULE VIII.

Vocatives are placed, as much as poſſible, after Pronouns either Primitive or Poſſeſſive,

namely, of the Second Perſon, but never at the Beginning or at the End of a Sentence. As,

Quam dubitationem avunculus tuus, BRUTE, *ſuſtulit*.

Which doubt your uncle, ô Brutus, has removed.

CHAP-

CHAPTER III.

On PRONOUNS in GENERAL.

General Rule.

MANY Pronouns are placed elegantly together. As,

Velim exiſtimes animum MIHI ISTUM *tuum vehementer probari.*

I would have you believe that I approve very much of your ſentiments.

On PRIMITIVE PRONOUNS.

RULE I.

The Primitive Pronouns, *me*, *te*, *nos*, *ſe*, are elegantly placed after Verbs in the Infinitive Mood. As,

Vides ſudare ME *jamdudum laborantem.*

You ſee that I ſweat through working this long while.

RULE II.

The ſame Pronouns, *me, te, ſe,* &c. are alſo very well placed after Adjectives and Participles. As,

Qui eruditum SE *arbitratur.*

Who thinks himſelf learned.

Non dubito quin, legente TE *has literas, confecta jam res futura ſit.*

I do not doubt that on your reading that letter the thing will be ſoon ſettled.

RULE III.

Primitive Pronouns go elegantly between two Words, one of which is governed by the other. As,

Multorum TE *benevolentiâ præclarè & tuebere & munies.*

You will protect and defend yourſelf fairly by the benevolence of many.

RULE IV.

It is often elegant to expreſs the Primitive Pronouns, though they be Nominatives of Verbs. As,

Ut EGO *arbitror.*	As I think.
Vidi EGO.	I have ſeen.

TU *cum ad me ſcripſiſti.*

When you wrote to me.

Obſ. It is even neceſſary to expreſs thoſe Pronouns, when there is an Oppoſition between two Perſons, or when one of them is particularly pointed out. As,

EGO *aïo*, TU *negas.*

I ſay Yes, you ſay No.

TU *mihi legis Porciæ*, TU *Gracchi mentionem facis.*

You mention to me the Porcian law, and you ſpeak of Gracchus.

On the POSSESSIVE PRONOUNS *Meus, tuus, &c.*

RULE I.

Poſſeſſive Pronouns muſt be ſet after their Subſtantives, thus.

Pater meus. My father.

Obſ. however, 1°. When an Adjective is added to the Subſtantive, the Poſſeſſive Pronoun takes place between the Adjective and the Subſtantive. As,

Inſignis TUA *erga me benevolentia.*

Your great kindneſs towards me.

2°. The Poſſeſſive Pronoun is alſo to be placed before its Subſtantive, when it is ſeparated from it by ſome Prepoſition or other Words, or is preceded by a Prepoſition. As,

NOSTER *in te amor.*

Our love towards you.

Tantùm te rogo, in Hircii locum me ſubdas, & ad TUUM *amorem, & ad* MEAM *obſervantiam.*

I only beg of you, that you would ſubſtitute me in the place of Hircius, both on account of your love for me, and my reſpect for you.

Obſ. The difference between *Amor* NOSTER and *Amor* NOSTRI. *Amor Noſter* ſignifies the Love we have for another; and *Amor Noſtri*, both the Love we have for ourſelves, and the Love that another has for us.

Laſtly, When a Poſſeſſive and a Primitive Pronoun meet together, then the Primitive is ſet between the Poſſeſſive and the Subſtantive. As,

Quædam nuntiata ſunt, quæ tuâ ME *cauſâ magis movêrunt, quam meâ.*

Some news have been brought, which affected me more on your account than on mine.

RULE II.

Poſſeſſive Pronouns agree very often with Subſtantives underſtood. Such are *Amici, familiares, propinqui, filius, filia, magiſter, &c.* As,

Abeſſe

Abeſſe a SUIS (amicis *or* propinquis).

To be abſent from his friends, or relations.

Tullia MEA (filia).

My daughter Tullia.

Pænatius à Platone ſuo diſſentit (magiſtro.)

Pænatius is of a different opinion from his maſter, Plato.

RULE III.

When, beſides the Poſſeſſive Pronoun, there is another Adjective belonging to, and governed by, the Subſtantive, ſuch Adjective is uſed in the Genitive Caſe. As,

Meum SOLIUS *peccatum eſt.*

It is my fault only.

Tua jamdudum LACRYMANTIS *triſtitia ita me commovet.*

The ſorrow of you, who are ſhedding tears this long while, touches me ſo much.

ON THE
DEMONSTRATIVE PRONOUNS
Hic, iſte, ille, ipſe, is, idem.

RULE I.

Demonſtrative Pronouns are elegantly ſeparated from their Subſtantives. As,

Factum

Factum egregium, & EO IPSO per quem juravi HERCULE *dignum.*

A glorious action, and worthy of Hercules himſelf, by whom I have ſworn.

RULE II.

After having ſpoken of two different Perſons or Things, if we want to point them out again, then the Demonſtrative Pronoun *ille, illa, illud,* is uſed for the former, and *hic, hæc, hoc,* for the latter. As,

Romulo par gloriâ Brutus, quia ILLE *urbem,* HIC *libertatem Romanam condidit.*

To Romulus, Brutus is equal in glory, becauſe, if the former laid the foundation of Rome, the latter eſtabliſhed its liberty.

Obſ. Inſtead of *ille,* and *hic,* &c. we may uſe *prior* and *poſterior,* or *alter* repeated, thus.

Quia PRIOR *urbem,* POSTERIOR *libertatem,* or, *Quia* ALTER *urbem,* ALTER *libertatem,* &c.

RULE III.

The Pronoun *iſte* is oftener uſed to blame than to praiſe. As,

Armorum ISTA *& Victoriæ ſunt facta, non Cæſaris.*

Theſe

These things are to be attributed to arms and victory, not to Cæsar.

RULE IV.

To give more Force and Energy either to a Primitive or a Demonstrative Pronoun, Cicero joins many, sometimes three, sometimes four, of them to the very same Substantive. As,

ILLA IPSA *rerum humanarum domina, Fortuna.*

Fortune herself, the ruler of human affairs.

IPSE ILLE *animus* IDEM *meus.*

This my mind.

RULE V.

If we mean to add some Circumstance to a thing we have been speaking of before, or to gain more Attention, then we may add one of the Demonstrative Pronouns, *is, idem,* &c. As,

Genus autem hoc sermonum, positum in hominum veterum authoritate, & EORUM *illustrium, plus, nescio quo pacto, videtur habere gravitatis.*

This sort of discourses, maintained and supported by the authority of old and at the same time illustrious men, seems, I know not how, to have more weight and gravity.

Næ ego incautus, qui cum academico viro, & EODEM rhetore, congredi conatus ſum.

I was certainly out of my ſenſes, to have endeavoured to enter into a conteſt with a man both an academician and a rhetorician.

Obſ. The Pronouns, *ille* &c. are alſo added when one thing is to be granted, and another denied, on the ſame Subject. As,

Eo magis nobis eſt elaborandum, quòd multi jam eſſe Latini libri dicuntur ſcripti ab optimis ILLIS *quidem viris, ſed non ſatis eruditis.*

We muſt endeavour the more, becauſe many Latin Books are ſaid to be written already by men very good indeed, but not learned enough.

RULE VI.

The Pronoun *ipſe*, when it is joined to a Primitive Pronoun, is better uſed in the Nominative than in any other Caſe, if this Primitive Pronoun belongs to the Nominative as well as to the Caſe of the Verb. As,

Me IPSE *conſolor*, (better than *me* IPSUM *conſolor.*)

I comfort myſelf.

Sibi IPSE *peperit maximam laudem.*

He has acquired to himſelf very great glory.

Obſ.

Obſ. It has been ſaid, that the Primitive Pronoun, to which *ipſe* is joined, muſt belong equally to the Nominative and to the Caſe of the Verb; otherwiſe *ipſe*, *ipſa*, *ipſum*, is to agree with the Primitive Pronoun. As,

Me IPSUM *accuſavêre*, (and not *me* IPSI, &c.) They have accuſed myſelf, &c.

RULE VII.

When in Engliſh a Noun is repreſented by *that* or *this*, then ſuch Pronoun is not expreſſed in Latin. As,

Amicitiae nomen tollitur, (ILLUD) *propinquitatis manet.*

The name of friendſhip is taken away, that of kindred remains.

Obſ. On the contrary, to give greater Energy to the Sentence, the Pronouns *idem*, *ille*, &c. are ſometimes added to another Pronoun of the third, even of the firſt or ſecond Perſon. As,

Nemo poteſt, qui non IDEM *prudens ſit, juſtus eſſe.*

Nobody can be juſt, without being prudent.

Libera, quam EAMDEM *Proſerpinam dicunt.*

Libera, whom they call Proſerpine.

M. Marcellus, ille quinquies conſul, IDEM *imperator,* IDEM *augur optimus.*

M. Marcellus, five times conſul, a general, and a very good augur.

IDEM

IDEM *ego* ILLE, *qui hæc ad te ſcribo.*

I myſelf, who am writing theſe things to you.

On the RELATIVE PRONOUN *Qui, quæ, quod.*

RULE I.

In Sentences, the Members of which may be tranſpoſed with the ſame Senſe, it is very elegant to put the Relative *qui, quæ, quod,* before its Antecedent; and then the Pronoun *hic, hæc, hoc,* &c. is ſet before the ſecond Member of the Sentence, to ſhow in a more ſenſible manner the cloſe connection between the Relative and the Antecedent. As,

Ex QUIBUS *expeditior & celerior remuneratio fore videtur, in iis fere eſt voluntas noſtra propenſior.*

Our affection is ordinarily more inclined to thoſe from whom it ſeems that the reward will be more ready, and more at hand.

QUI *verò in liberâ civitate ita ſe inſtruunt ut metuantur,* HIS *nihil poteſt eſſe dementius.*

Nothing can be more fooliſh than thoſe who in a free city behave themſelves in a manner to be feared.

Neceſſe eſt QUI *fortis eſt,* EUMDEM *eſſe magni animi.*

It

It is neceſſary for a brave man to be of a generous diſpoſition.

RULE II.

When the Antecedent *is*, *ea*, *id*, is placed before the the Relative *qui*, *quæ*, *quod*, it is elegant to join them together. As,

Quod qui recuſarent, quamvis honeſtè facerent, jus tamen amicitiæ deſerere arguerentur, ab IIS QUIBUS *obſequi nollent.*

They who would refuſe ſuch a thing, though they acted according to honeſty, ſhould however be charged with a breach of the laws of friendſhip, by thoſe whom they would not obey.

N. B. In the Beginning of the foregoing Sentence the Antecedent *ii*, or *illi*, to which the Relative belongs, is underſtood, as it happens very often, the Relative being placed either before or after its Antecedent.

RULE III.

The Conjunction *que* is elegantly placed immediately before the Relative *qui*, *quæ*, *quod*. As,

Ut cum Socratem expreſſiſſet, adjungeret Pythagoreorum diſciplinam, ea QUÆ *quæ Socrates repudiabat addiſceret.*

That having acquired a thorough knowledge of Socrates, he might join the precepts of the Pythagoreans, and learn thoſe things which Socrates would not admit of.

RULE IV.

The Pronoun *qui, quæ, quod*, uſed inſtead of any of the Demonſtrative Pronouns, *ille, is, hic*, &c. is elegantly placed at the very Beginning of a Sentence. As,

QUI *metuo ne te flagitent*; (for *metuo ne* ILLI *te flagitent.*)

I am afraid they will beg of you too importunately.

CUJUS *hoc dicto admoneor*; (for *ejus*, &c.)

I am warned by this ſaying of his.

QUEM *ſcis quam admirer, quamque eo delecter*; (for *ſcis quam* EUM, &c.)

You know how much I admire him, and how much I am pleaſed with him.

Obſ. That there is ſome difficulty in tranſlating into Engliſh this Relative *qui, quæ, quod*, when it is the Caſe of a Comparative, as in the following Phraſe:

Tullius, QUO *nullus eloquentior.*

This Latin Sentence cannot be well expreſſed in Engliſh, but by changing the Comparative into a Superlative, thus:

Tullius,

Tullius, QUI *eſt omnium hominum eloquentiſſimus.*

Tully, who is the moſt eloquent of all men.

Obſ. further, If the Comparative which governs the Relative *qui*, *quæ*, *quod*, in the Ablative Caſe, were governed itſelf by a Verb, then, in changing it into a Superlative, we ought to add to it another Relative, as in the following Phraſe.

Tullius, QUO *eloquentiorem novi neminem.*

Let the Sentence be turned thus.

Tullius, QUI *eſt omnium* QUOS *noverim eloquentiſſimus.*

Tully, who is the moſt eloquent of all thoſe that I know.

RULE V.

The Ablative *quî* is elegantly uſed inſtead of *quo*, or *quo modo*. As,

Quî *cum amantiſſimè vivebat.*

With whom he lived in a very friendly manner.

Sed nos Deum, niſi ſempiternum, intelligere quî *poſſumus?*

But for us, how can we have an idea of God, but that he is eternal?

RULE VI.

After the Adjectives *aptus*, *idoneus*, the Relative *qui*, *quæ quod*, is of much better uſe than the Prepoſition *ad*. As,

Nulla videbatur aptior perſona QUÆ *de illâ ætate loqueretur.*

No perſon ſeemed more proper to ſpeak of this age.

Caii Lælii perſona viſa eſt idonea QUÆ *de amicitiâ differeret.*

The perſon of C. Lælius ſeemed able to treat of friendſhip.

On ſome COMPOUNDS of *Qui, quæ, quod.*

RULE I.

The Neuter *quid*, or *aliquid*, is uſed for the Nominative and the Accuſative when there is no Subſtantive expreſſed, or when the Subſtantive they belong to is put in the Genitive Caſe. As,

QUID *fecit ?*
What has he done ?
QUID *mali fecit?*
What evil has he done ?
ALIQUID *fecit.*
He has done ſomething.
ALIQUID *mali fecit.*
He has done ſome bad thing.

But,

But, inſtead of *quid* and *aliquid*, we muſt uſe *quod*, or *aliquod*, if there be a Subſtantive expreſſed in the ſame Caſe. As,

QUOD *malum fecit?*
ALIQUOD *malum fecit.*

Obſ. That *nihil*, uſed inſtead of *nullum*, follows, in ſome reſpect, the ſame Rule. So we ſay,

Nihil MALI *fecit*, or *nullum* MALUM *fecit*.
He has done no harm.

RULE II.

The Relative *quidam*, *quædam*, *quoddam*, is very often uſed without neceſſity, merely to adorn the Sentence. As,

Eſt ingeniorum naturale QUODDAM *quaſi pabulum conſideratio Naturæ.*
The conſideration of Nature is in ſome reſpect the food of minds.

RULE III.

After a Negative, a Comparative, and the Prepoſition *ſine*, we uſe elegantly *quiſpiam*, *quiſquam*, and *unquam*; but never *nullus*, nor *nunquam*. As,

Tetrior hic tyrannus Syracuſis fuit, quam QUISQUAM *ſuperiorum.*

That tyrant has been more cruel to Syracuſe, than any one of his predeceſſors.

Darius in fugâ, cum aquam turbidam & cadave ibus inquinatam bibiſſet, negavit ſe UNQUAM *bibiſſe jucundiùs.*

Darius in his flight, having drank water that was muddy and defiled with dead bodies, aſſerted that he had never drank with greater pleaſure.

RULE IV.

The Relative *quiſque* is placed very elegantly,

1°. After Superlatives. As,

Optimus QUISQUE.
Every very good man.

2°. With Comparatives, to expreſs *they, one, ſomebody,* &c, As,

Quo QUISQUE *ingenioſior eſt, hoc docet laboroſiùs.*

The more ingenious one is, the more pains he has to teach.

3°. After *quotus,* when it is uſed to ſignify *how much, how many, how few, how little.* As,

Quotus

Quotus QUISQUE *formoſus eſt!*
How few are handſome!

Quotus enim QUISQUE *eſt qui teneat artem numerorum!*
For how many are they who are well acquainted with the art of numbers!

4°. After the Poſſeſſive Pronoun *ſuus, ſua, ſuum.* As,

Sua CUJUSQUE *animantis natura eſt.*
Every creature has his own nature.

CHAPTER IV.

On VERBS.

RULE I.

VERBS of many Syllables begin and end Sentences very well. As,

DEFLUXIT *enim jam aliquantulum de ſpatio curriculo que conſuetudo majorum.*

For the cuſtom of our anceſtors has declined a little from the bounds and the courſe of the ordinary way.

RULE II.

The Verb *ſum* may be placed elegantly,

1°. At the Beginning of a Sentence. As,

EST *enim profectò animi medicina philoſophia.*

For philoſophy is truely the medicine of the ſoul.

2°. At

2°. At the End. As,

Sæpe moleſta veritas EST.
Truth is often troubleſome.

3°. It may be ſet in any part of the Sentence, after Subſtantives, Adjectives Comparative or Superlative, Gerunds, and Negative words, viz. *Non*, *nullus*, *nemo*, *nihil*, &c. As,

Facilius EST.	It is eaſier.
Miſerrimum EST.	It is very miſerable.
Nihil EST.	There is nothing, &c.

Gerunds are elegantly ſeparated from the Verb *ſum*. As,

MONENDI *amici* SUNT.
Friends are to be adviſed.

RULE III.

Cicero uſes very often the Subjunctive Mood, if the thing which is ſpoken of has any relation to a Future Time. As,

Tantum autem cuique tribuendum eſt, primùm, quantum ipſe efficere POSSIS; *deinde, quantum ille quem* DILIGAS & ADJUVES POSSIT *ſuſtinere.*

You are to grant to every one, firſt, as much as it is in your power to do; then, as much as he whom you love and ſuccour is able to bear.

It

It is obvious, that there could be nothing exceptionable in turning the Verbs in this Sentence into the Future Tenſe; thus:

" You muſt grant to every one, firſt, " as much as ſhall be in your power to do; " then, as much as he whom you will love " and ſuccour ſhall be able to bear".

RULE IV.

On the PARTICIPLES.

The uſe of Periphraſes is much better than the Nominative of Participles Preſent. As,

Sed CUM *in te modeſtiam nullam* ANIMADVERTO, (rather than *animadvertens).*

But finding no modeſty in you.

Bene facitis QUI VENITIS, (rather than *venientes.)*

You do well in coming.

On the other hand, Participles Paſſive are very elegantly uſed inſtead of ſuch Periphraſes. As,

Hæc igitur lex in amicitiâ ſanciatur, ut neque rogemus res turpes, neque faciamus ROGATI.

Therefore let this law be eſtabliſhed in friendſhip, that we neither deſire ſhameful things, nor do any when we are deſired.

When

When two Verbs are joined by the Conjunction *and*, and have a Caſe common to both, then the firſt is very well uſed in the Participle Paſſive, and becomes the Caſe of the ſecond. As,

INTERROGATUM *dimiſit*; (for *interrogavit & dimiſit eum.*)
He interrogated and ſent him away.

Participles of the Paſt Time, Active, are elegantly expreſſed by the Participles in *us* of Verbs Deponent. As,

AMPLEXUS *me, flere prohibebat.*
Having kiſſed me, he forbad me to cry.

Obſ. That ſuch Participles are ſometimes uſed in a Paſſive Signification; but this muſt not be done but on the authority of good Writers.

After the Verbs *malo, volo, nolo, curo*, &c. Participles Paſſive are more elegant than the Preſent of the Infinitive Active. As,

Sed etiam eſt paucis quod vos MONITOS *voluerim* (for *monere voluerim.*)
But there is alſo ſomething of which I would adviſe you in few words.

RULE

RULE V.

On ſome particular VERBS.

After *memini*, the Preſent of the Infinitive is of better uſe than the Paſt. As,

Memini Scævolam, domi in hemicyclo ſedentem, ut ſolebat, in eum ſermonem INCIDERE, *qui tum ferè multis in ore erat.*

I remember that Scævola, as he was ſitting at his houſe in an elbow-chair, according to his cuſtom, fell into this diſcourſe, which then was in the mouth of almoſt every body.

The Reaſon of which is, that Things, though already paſt, are preſent in the Memory.

With the Verbs *quærere* and *audire* they uſe rather *e* or *ex* than *a* or *ab*. As,

Si quæſitum EX *eo ſit, ſtellarum numerus par an impar ſit.*

If it be aſked of him, whether the number of ſtars be even or odd.

E *C. Aufidio ſæpe audiebam cum diceret.*

I very often heard of C. Aufidius as he was ſaying.

The Verb *nego* is very elegantly uſed to affirm that a thing is not. As,

NEGANT *quemquam eſſe virum bonum, niſi ſapientem.*

They

They affirm that nobody is good without being wiſe.

It is elegant to place before *tantum abeſt*, *longè abeſt*, the Nominative of the following Verb. As,

PHILOSOPHIA *quidem tantum abeſt, ut perinde ac de hominum vitâ eſt merita laudetur.*

Philoſophy indeed is very far from being praiſed according to the good turns ſhe has conferred on the life of men.

Næ ILLE *longè aberit ut argumentis credat philoſophorum.*

He will indeed be very far from truſting to the arguments of philoſophers.

Obſ. That ſometimes the ſecond *ut* after *tantum abeſt* is not expreſſed. As,

Tantum abeſt ut voluptates conſectentur, (UT) *ſollicitudines perferunt.*

Very far from running after pleaſures, they bear anxieties patiently.

We may expreſs very well in Latin, the Engliſh Words *it is*, *it is the part*, *this is the part of*, by the Verb *eſt*, and then the following Verb is uſed in the Genitive of the Participle. As,

Ad eas enim res referre quæ agas, OBSCURANTIS EST *omnem ſplendorem honeſtatis, ne dicam* INQUINANTIS.

For, to refer to thoſe things what you may do, *it is* to darken, not to ſay to pollute, all the ſplendor of honeſty.

Fore is elegantly parted from *ut*. As,

Et ais, ſi una litera commota ſit, FORE *tota* UT *labet diſciplina.*

And, ſay you, if one letter only be removed, the whole diſcipline will fall down.

CHAP-

CHAPTER V.

On Conjunctions, Prepositions, Adverbs, and other Particles.

RULE I.

On Conjunctions in general.

BETWEEN Words that are joined by the Conjunctions *et*, *que*, &c. *neque* or *nec*, *aut* or *vel*, *an* or *utrum*, Cicero places other Words that belong to them, if there be any in the Sentence. As,

Hanc enim perfectam philoſophiam judicavi, quæ de maximis quæſtionibus copioſè POSSIT *ornatè que dicere*; (for *copioſè ornatè que dicere poſſit.*)

For I have judged that philoſophy to be perfect, which can treat of the greateſt queſtions with ornament and copiouſneſs.

Quod ni ita ſe haberet, nec juſtitiæ ULLUS ESSET, *nec virtuti locus*; (for *nec juſtitiæ, nec virtuti.*)

Should the thing not be ſo, there would be no occaſion for juſtice, or for virtue.

In the firſt Example the Verb *poſſit* is ſet between *copioſè, ornatè que*, to which it belongs. The very ſame thing may be ſaid of *ullus eſſet* in the laſt Example, where theſe two Words are placed between *juſtitiæ* and *virtuti.*

RULE II.

We find very often in Cicero the Correlative Conjunctions, *tantum quantum, tot quot, ſic ut, eo quod, ibi ubi*, &c. tranſpoſed; that is, inſtead of having, according to the natural Order, the Member of the Sentence to which *tantum* is annexed, in the firſt place, he has it in the ſecond: and ſo of all the aforeſaid Conjunctions. As,

QUANTUM *me diligis*, TANTUM *adhibe in te diligentiæ*; (for *tantum adhibe in te diligentiæ, quantum me diligis.*)

Be careful and anxious about yourſelf, in proportion as you love me.

QUOT *Oratorum genera*, TOT (*or* TOTIDEM) *orationis ſunt.*

There are as many ſorts of diſcourſes as there are of Orators.

Tu

Tu verò, inquam, Piſo, UT *ſæpe aliàs,* SIC *hodie, ita iſta nôſſe viſus es.*

For your part, I ſay, Piſo, you ſeemed now, as well as you did formerly, to know thoſe things.

Ut QUO *vitem Natura ferat,* EO *poſſit ire.*

That the vine may ſpread itſelf where Nature carries it.

RULE III.

In Enumerations, inſtead of *primò, ſecundò, tertiò,* we uſe much better *primùm, deinde, tum,* and for Laſtly, *denique.* As,

Videndum PRIMUM, *ne obſit benignitas;* DEINDE, *ne major ſit quam facultas;* TUM, *ut pro dignitate tribuatur;* DENIQUE, *ut fiat quam honeſtiſſimè.*

We muſt conſider, firſt, that our kindneſs ſhould hurt nobody; 2°. That it ſhould not be above our faculties; 3°. That it may be exerciſed according to dignity, and, laſtly, attended with the greateſt honeſty.

On PREPOSITIONS, and ſome other PARTICLES, in Alphabetical Order.

Ante and *priùs* are elegantly ſeparated from *quam.* As,

Scis me quodam tempore Metapontum veniſſe tecum, nec ad hoſpitem ANTE *divertiſſe* QUAM

Pythagoræ ipſum illum locum ubi vitam ediderat, ſedemque viderim.

You know that at a certain time I went to Metapontus with you, and that I never retired to my hoſt before I had ſeen the very place and the houſe where Pythagoras had ſpent his life.

Omnia PRIUS *experiri verbis* QUAM *armis ſapientem decet.*

It becomes a wiſe man to try every thing by words before he has recourſe to arms.

Cum tum.——Cicero very often uſes *cum tum*, to join two things, the latter of which expreſſes more than the former. As,

Itaque, CUM *meus me quotidianus mœror conficit,* TUM *vero hæc addita cura vix mihi reliquam vitam facit.*

Therefore not only my daily ſorrow is devouring me, but this additional diſquietude leaves me hardly any remains of life.

Plena eſt exemplorum noſtra Reſpublica, CUM *ſæpe aliàs,* TUM *maxime bello Punico ſecundo.*

Our Republic is full of examples, both in old times, and eſpecially in the ſecond war with the Carthaginians.

Obſ. That *cum tum* ſerve alſo to join things that have no advantage one over the other. As,

Primum

Primùm quidem illa ipſa quæ ſubtiliter diſſerenda erant, politè aptèque dixêrunt, CUM *definientes,* TUM *partientes.*

At firſt indeed they treated politely, and in a proper manner, both in their diviſions and definitions, things which were to be ſpoken of ſkillfully.

In Enumerations of like Order we uſe *tum tum.* As,

Scripſiſti epiſtolam ad me, plenam conſilii, ſummæque TUM *benevolentiæ* TUM *etiam prudentiæ.*

You wrote me a letter full of advice, and of the greateſt benevolence and prudence.

Tum cum, either joined together, or parted, are ordinarily uſed to ſignify *when.* As,

Quod Tarquinium dixiſſe ferunt TUM CUM *exul eſſet.*

Which they report Tarquinius ſaid when he was in baniſhment.

Virtute verò neglectâ, qui ſe amicos habere arbitrantur, TUM *ſe denique erráſſe ſentiunt,* CUM *eos gravis aliquis caſus experiri cogit.*

But thoſe who, without paying any regard to virtue, believe they have friends, perceive at laſt their error, when ſome misfortune forces them to make trial of ſuch friends.

Cur.——It is elegant to uſe *quæ eſt cauſa,* or *quid eſt,* before *cur.* As,

Scire

Scire cupio QUÆ EST CAUSA CUR *Zeno ab hac antiquâ inſtitutione diſciverit.*

I deſire to know why Zeno has not conformed to that old inſtitution.

Quod ſi Græci leguntur à Græcis, QUID EST CUR *noſtri à noſtris non legantur?*

If Greeks are read by Greeks, why ſhould not Latins be read by Latins?

Inſtead of *cur* we may very well uſe *quamobrem.* As,

Multa mihi veniebant in mentem QUAMOBREM *ita fore putabam.*

Many things came into my mind, for which I thought it would be ſo.

When there is a Negative in the Sentence, *quin* is of better uſe than *cur non.* As,

Numquid igitur eſt cauſa QUIN *amicos noſtros Stoico. dimittamus?*

Is there then any ſort of reaſon why we ſhould not leave our friends the Stoics?

Ideo, idcirco.——Inſtead of theſe Adverbs, we uſe elegantly *ob eam rem, ob eam cauſam, ob id ipſum,* which are Periphraſes having the ſame Meaning with *quia* or *quod.* As,

OB EAM *que* REM *ſe arbitrabatur ab Apolline omnium ſapientiſſimum eſſe dictum.*

And therefore he thought that he had been declared by Apollo the wiſeſt of all men.

Quod

Quod ſi ſit ipſum perfectum & laudabile, non OB EAM CAUSAM *dicitur honeſtum eſſe quia laudatur, ſed quia tale eſt.*

If this is perfect and worthy of praiſe in itſelf, it is not ſaid to be honeſt becauſe it is praiſed, but becauſe it is ſuch.

Ut oporteat hominem ab homine, OB ID IPSUM *quòd homo ſit, non alienum videri.*

That a man ought not to ſeem eſtranged from another man, for this reaſon, that he is a man.

In.—— Beſides the different Significations and the Uſe of this Prepoſition as treated of in the Rules of Grammar, it governs the Accuſative Caſe in the following Inſtances, viz.

When it ſerves to point out a future Tenſe. As,

Solis defectiones itemque Lunæ prædicuntur IN *multos annos.*

The eclipſes of the Sun and Moon are foretold for many years.

When uſed inſtead of *apud.* As,

Quod etiam IN *vulgus probatum eſſe ſentimus.*

Which we perceive to be approved of even among the common people.

When

When for *ſecundùm*. As,

IN *ea verba quæ adverſarius ediderit judicium accipere.*

To receive his own ſentence according to the very words which his antagoniſt has dictated.

When made uſe of inſtead of *ſuprà*. As,

Poteſtatem habet pater IN *filios.*

A father has authority over his ſons.

Ita is elegantly uſed, with *ut* after it, to expreſs *as well as*. As,

Res enim fortaſſe veræ, certè graves, non ITA *tractantur* UT *debent.*

Thoſe things, perhaps true, at leaſt very weighty, are not ſpoken of ſo well as they ought to be.

Itaque is more in uſe than *& ita*. As,

Homines mihi ita cari, ITAQUE *jucundi.*

Men are ſo dear, and ſo acceptable to me.

Ne, being Interrogative, is never ſet immediately after the Prepoſitions *ad*, *in*, *contra*, &c. but muſt be ſeparated from them by another Word. As,

Ad hanc NE ;—*in noſtrâ* NE *poteſtate* ;—*contra Brutum* NE : And not *ad* NE *hanc*, &c. *in* NE *noſtrâ*, &c.

In

In Interrogatives *num* ſhould be preferred to *an*. As,

NUM *igitur fortem virum potes dicere? &c.*
Therefore can you call a brave man? &c.

Ne quidem are often parted by another Word. As,

Dejotarus nunquam ſuccumbet inimicis, NE *Fortunæ* QUIDEM.
Dejotarus will never yield to his enemies, nor to Fortune herſelf.

Ea enim ipſa quæ concupierat, NE *cum* QUIDEM *omnia ſe poſſe cenſebat, conſequebatur.*
He could not obtain thoſe very things he longed for, even at the time he thought all things to be in his power.

Niſi is better uſed than *quam*, after *aliud*. As,

Si Torquatus Syllam ſolus accuſâſſet, ego quoque hoc tempore nihil ALIUD *agerem,* NISI *qui accuſatus eſſet defendere.*
Had Torquatus alone accuſed Sylla, I alſo would do nothing elſe at this time but defend him againſt this accuſation.

Non is well placed immediately before the Verb it belongs to, eſpecially before the Verb *ſum*. As,

Quare talis improborum conſenſio non modò excuſatione amicitiæ tegenda NON *eſt, ſed potiùs ſupplicio omni vindicanda.*

Wherefore ſuch a ſociety of wicked people not only ſhould not be protected, under the pretence of friendſhip, but ought to be puniſhed with the greateſt ſeverity.

This Negative is elegantly ſeparated from *ſolùm, modò,* and *tantùm.* As,

Talibus exemplis NON *factæ* SOLUM *fabulæ, verum etiam hiſtoriæ, refertæ ſunt.*

Not only invented fables, but alſo true hiſtories, are filled with ſuch examples.

Partim.——This Adverb is elegantly repeated, to ſignify *ſome* and *others.* As,

Reliqui ſex fuerunt, ex quibus PARTIM *tecum planè ſentiebant, partim curſum quemdam medium tenebant.*

There were ſix left, ſome of whom were of the very ſame opinion as you; the others kept a certain medium in their manner of thinking.

Per.——This Prepoſition is elegantly uſed before the Poſitive Degree, to expreſs the Superlative. As,

Ut PEREXIGUA *pars ipſi relinquatur.*

That a very little part be left to him.

Perinde.

Perinde is elegantly uſed with *ut* and *quaſi*, from which it ſhould be parted. As,

A te peto, ut meas injurias PERINDE *dolea's, ut me exiſtimas dolere tuas ſolere.*

I beg of you that you would grieve for the injuries I receive, as you are ſenſible that I do for thoſe that are offered to you.

Plus is of more general uſe, than *magis*, before Verbs. As,

Pompeïum PLUS PLUSQUE *in dies diligo.*

I love Pompey more and more every day.

Poſtea.——It is elegant to part it from *quam.* As,

POSTEA *verò* QUAM *profectus eſt.*

But after that he ſet off.

On the other hand, *potius quam, magis quam,* are better joined together than ſeparated.

Quâ propter à naturâ videtur, POTIUS QUAM *ab imbecillitate, orta amicitia.*

Hence friendſhip ſeems to ſpring from nature, rather than from weakneſs.

Dicam, inquam, & quidem diſcendi cauſâ, MAGIS QUAM *quo te aut Epicurum reprehendam.*

I will ſpeak, I ſay, rather for the ſake of improving myſelf, than in order to criticize either you, or Epicurus.

Quam is elegantly placed before Comparatives, Verbs that mark Excellence, and particularly the Verb *malo*, &c. As,

Et erit ejus ortus à naturâ, QUAM *ab imbecillitate, & gravior & verior.*

And its origin from nature will be more true, and of more conſideration, than from weakneſs.

Accipere QUAM *facere præſtat injuriam.*

It is better to receive than to do an injury.

Cato ipſe jam ſervire QUAM *pugnare mavult.*

Cato himſelf had rather be under the yoke, than fight.

Que, et, ac, atque.——The Conjunction *que* is not well placed immediately after certain Prepoſitions, but after the Word that is governed by them. As,

Inter ſe QUE.	And amongſt themſelves.
Ad ſe QUE.	And to himſelf.
Ad eam QUE.	And to her
In re QUE.	And in the thing.
A me QUE.	And from me.
In geometriâ QUE.	And in geometry.
A naturâ QUE *ipſâ.*	And from nature itſelf.

Que, again, is put elegantly after Words of many Syllables. As,

Cum Cecinnâ tanta mihi familiaritas conſuetudo QUE *fuit.*

I have been in ſo great friendſhip and union with Cecinna.

When there are many Conjunctions in a Sentence, the firſt may be expreſſed by *que,* the Second by *et,* and the Third by *ac.* As,

Senatus

Senatus eſt ſummum populi Romani, populorum QUE, ET *gentium omnium* AC *regum, concilium.*

The Senate is the ſupreme council of the Roman people, of all people, of all nations, and kings.

Obſ. however, That in Enumerations all the Conjunctions muſt be expreſſed by *et.* As,

Quorum pater ET *ſæpe aliàs,* ET *maxime cenſor, ſaluti Reipublicæ fuit.*

The father of whom has been the ſafety of the Republic many times formerly, and chiefly when he was cenſor.

Atque, when uſed to ſignify *and,* is ordinarily placed before Nouns beginning with a Vowel. As,

In maximis periculis hujus-ce urbis, ATQUE *imperii graviſſimo caſu.*

In the greateſt dangers of this city, and in the moſt critical ſtate of the empire.

Ac and *atque* are uſed elegantly at the Beginning of Sentences. As,

AC *mihi quidem ſæpenumerò, in ſummos homines intuenti, viſum eſt.*

And indeed it ſeemed to me often, as I was conſidering the great men.

ATQUE *ut Caium Flaminium relinquam.*
And that I may leave Caius Flaminius.

Quemadmodum.——Cicero is more pleaſed with this Expreſſion, than with *quomodo*. As,

Plures enim diſcent QUEMADMODUM *hæc fiant, quam* QUEMADMODUM *his reſiſtatur.*
For more people will learn how theſe things are done, than how they are reſiſted.

Quidem is always placed after another Word, but *equidem* may be ſet at the very Beginning of a Sentence. As,

Suſpicor illud minùs tibi probari, quòd a tuis familiaribus, optimis illis QUIDEM *viris, ſed in Republicâ rudibus, non probatur.*
I ſuſpect that you do not approve of this, becauſe it is not approved of by your friends, who are indeed very good men, but know nothing of the Republic.

Obſ. That when *quidem* is uſed to point out an Oppoſition, as in the foregoing Example, then it is expreſſed in Engliſh by *indeed, truly:* But that Word is very often uſed in Latin, only for the ſake of Ornament; and then it has no Meaning. As,

Pergratum QUIDEM *mihi feceris, ſi, quemadmodum ſoles, ſic de amicitiâ diſputâris.*
You will oblige me very much, if you treat

treat of friendſhip as you are wont to do of other things.

Quin is elegantly uſed inſtead of *qui non*. As,

Quis eſt QUIN *cernat?*
Who is it that does not ſee?

Quippe qui, quippe cum, utpote qui, utpote cum, are elegantly uſed to ſignify *ſince, becauſe*, and to make a Periphraſis inſtead of a Participle. As,

Nec facilè agnoſcitur, QUIPPE QUI (or QUIPPE CUM) *etiam adverſando aſſentitur.*
Nor is he eaſily known, becauſe he gives his aſſent even when he is of a contrary opinion.

Lucius quidem frater ejus, UTPOTE QUI *peregrè pugnavit.*
His brother Lucius having made war in foreign countries.

Obſ. That neither *qui*, nor *cum*, is to be uſed after *utpote* or *quippe*, when no Verb follows: And then the Noun that comes after theſe Conjunctions muſt be in the ſame Caſe as the foregoing, to which it belongs. As,

Sol DEMOCRITO *magnus videtur, quippe* HOMINI ERUDITO.
The Sun ſeems great to Democritus, becauſe he is a learned man.

Obſ. That *quippe qui* requires rather the Subjunctive Mood, and *utpote* the Indicative.

Quo is ſometimes uſed inſtead of *quod.* As,

Non ego aïo, C. Aquili, QUO *mihi veniat in dubium fides tua.*

I do not ſay ſo, C. Aquilius, on account of any doubt that comes into my mind concerning your fidelity.

Secus.——This Prepoſition is elegantly made uſe of inſtead of a Word that ſhould be employed to expreſs a thing contrary to another ſpoken of before. As,

Rectè SECUS *ne aliàs viderimus.*

We will ſee another time whether this is right or not.

Sic, by Tranſpoſition, is well placed after the Conjunctions *quomodo, quemadmodum, tanquam.* As,

Prudentiæ verò dicenti, quid reſpondebis, Virtute ſe eſſe contentam, quomodo ad bene vivendum, SIC *ad beatè?*

But what will you anſwer to Prudence, that ſays ſhe is ſatisfied with Virtue, both to live well and happy?

Quid neceſſe, eſt tanquam meretricem in matronarum cœtum, SIC *Voluptatem in Virtutum concilium adducere?*

What is the neceſſity of bringing Pleaſure into

into the aſſembly of Virtues, as a looſe women amongſt reſpectable ladies?

Obſ. That *ſic* is ſometimes put before theſe Conjunctions, for the ſake of Ornament. As,

Parvi primo ortu SIC *jacent tanquam omnino ſine animo eſſent.*

Infants at their birth lie in ſuch a manner as if they were without a ſoul.

Similiter.——After this Adverb, *ac* or *ut* is to be uſed. As,

Similiter facis AC *ſi me roges.*

You do as well as if you ſhould aſk me.

Qui modum in vitio quærit, ſimiliter facit UT *ſi poſſe putet eum, qui ſe præcipitaverit, ſuſtinere ſe cum velit.*

He that ſeeks moderation in vice, acts as if he imagined that a man who has gone forward with precipitation can ſtop when he pleaſes.

Simul ac, ſimul atque, or *ſimul ut,* are of better uſe than *ſtatim atque.* As,

Omne animal, SIMUL UT *ortum eſt, et ſe-ipſum et omnes partes ſuas diligit.*

Every animal, as ſoon as he comes into exiſtence, loves himſelf, and every part of himſelf.

Sin is made uſe of inſtead of *ſi autem,* and ſometimes

ſometimes with *autem* itſelf; and *ſin minus* for *ſi non*. As,

SIN *te autoritas commovebat.*

But if authority had ſome effect upon you.

Educ tecum omnes tuos; SIN MINUS, *quam plurimos.*

Take all your people away with you; if not, the greateſt part of them.

Tantum ſometimes elegantly takes the place of *tot*, and then the following Noun is put in the Genitive Caſe: And when both *tantus* and *tot* are uſed in the ſame Sentence, they ſhould be joined together. As,

Tu autem, cum TANTUM LIBRORUM *habeas, quos hìc tandem ipſe requiris?*

But you, that have ſo many books, what more then do you look for?

Quid TANTA TOT *verſuum memoria voluptatis affert!*

What pleaſure does ſo great a remembrance of ſo many verſes bring with it!

N. B. *Tandem* is uſed to expreſs a ſort of Impatience in the Speaker, as in the firſt Example.

Unà, joined with *cum*, or even without it, is much more elegant than *cum*, or *ſimul*, uſed alone. As,

Quarum

Quarum rerum recordatio ſi UNA CUM *illo occidiſſet.*

Should the remembrance of thoſe things have periſhed with him.

Si in Italiâ Pompeius conſiſtit, erimus UNA.

If Pompey ſtays in Italy, we ſhall be together.

Vix makes a very elegant Oppoſition to *ne vix quidem.* As,

Ego verò cum his ipſis VIX; *his detractis,* NE VIX QUIDEM *velim.*

For my part, I would hardly accept it with theſe things; but by no means in the world, were they taken off.

Ut.——This Conjuction is uſed on many different occaſions, ſometimes with the Subjunctive, and ſometimes with the Indicative Mood. It will not be amiſs to point out, in Order, what Young People are to obſerve on this ſubject.

It requires the Subjunctive,

1°. When it is uſed to expreſs *although,* As,

Quod UT *ita* SIT.

Though that may be ſo.

2°. When it expreſſes *in order that.* As,

UT *mecum* VENIAS.

In order that you come with me.

3°. Uſed

3°. Uſed after the Adverbs *ita*, *tam*, *adeo*, even underſtood. As,

ITA UT *prope modum juſtioribus* UTAMUR *illis*.

So that we may be treated by them with more equity.

4°. When it is uſed to ſignify *how*, *how far*, &c. between two Verbs. As,

Tu ſcis mea conſilia UT *tibi* CREDAM.

You know *how* (or *how far*) I truſt my deſigns to you.

On the other hand, the Conjunction *ut* will have the Indicative,

1°. When it ſignifies *as*; in which Caſe, for Elegance ſake, we may add to it *ita*, or *ſic*. As,

UT *fit*. As it happens.

Omne animal, UT VULT, ITA *utitur motu ſui corporis*.

Every animal uſes the motion of his own body as it pleaſes him.

2°. When it expreſſes Admiration. As,

UT *illi efferuntur lætitiâ cum vicerint!* UT *pudet victos!* UT *ſe accuſari nolunt!* UT *cupiunt laudari!*

How overjoyed are they when they have conquered! how aſhamed when overcome! How

How do they diſlike to be accuſed! how they deſire to be praiſed!

Obſ. That when *ut* is followed by a Negative, then *ut ne*, or *ne* alone, is of better uſe than *ut non*. As,

Ut, ſi in ejuſmodi amicitias ignari aliquo caſu inciderint, NE *exiſtiment.*

So that, if by chance they had engaged in ſuch friendſhip ignorantly, they ſhould not think.

Velim NE *deterruiſſet alios à ſtudiis.*

I would he had not diſſuaded others from ſtudies.

Obſ. further, That *quo* is uſed elegantly, inſtead of *ut*, before Comparatives. As,

QUO *faciliùs intelligas.*

That you may the better underſtand.

Obſ. again, That *ut* is often placed immediately before the Verb. As,

Inimici lacrymas UT *tenere non poſſint.*

That his enemies could not refrain from tears.

Obſ. laſtly, That *nihil*, *facile*, and ſome other Adjectives, are elegantly put before *ut*. As,

Sic philoſophiam Latinis literis perſequitur, NIHIL UT *iiſdem de rebus à Græcis deſideres.*

He

He treats of philoſophy in the Latin language ſo well, that there is nothing to be deſired from the Greeks upon this matter.

FACILE UT *appareat, noſtros omnia conſequi ſimul ut velle cœpiſſent.*

That it appears plainly, that our Latins get the better of all things, as ſoon as they have begun to wiſh to do it.

A SHORT

TREATISE

ON

NOUNS of NUMBER.

By way of Queſtion and Anſwer.

Q. INTO how many ſorts are Numbers diſtinguiſhed?

A. Four, *viz.* the Cardinal, the Ordinal, the Multiplicative, and the Diſtributive.

1°. The Cardinal Number points out how many Unities are contained in any whole Number ſpoken of; as, when we ſay, a School of *Fifty* Boys, the order of the Cardinal Numbers is,

One, two, three, &c.

2°. The Ordinal Number is that which expreſſes a ſingle Unity, and marks its rank amongſt many others, as when we ſay,

The FIFTIETH *of a School.*

The Series of theſe Numbers is as follows.

The FIRST, *the* SECOND, *the* THIRD, *&c.*

3°. The Multiplicative Number ſerves to multiply others, thus:

Once, twice, three times, four times, &c.

4°. The Diſtributive Number denotes the equal Parts into which a whole Number is divided. As,

One by one, two by two, three by three, every one, every three, &c.

ARTICLE

ARTICLE I.

ON THE

CARDINAL NUMBERS.

Q. WHAT is the meaning of the Word *Cardinal?*

A. It comes from the Latin Word *cardo, inis,* which ſignifies a *hinge*; becauſe, as a hinge ſuſtains a gate that rolls on it, ſo the Cardinal Number is the foundation and baſis of all the other Numbers.

Q. How are the Cardinal Numbers to be expreſſed and written?

A. The following Index fully illuſtrates the matter. The firſt Column exhibits theſe Numbers in Arabic figures, the ſecond gives the Engliſh expreſſion of them, the third ſhows them in Latin, and in the fourth they are written after the Roman manner.

Arabic.	*Engliſh.*	Latin.	*Roman.*
1	one	*unus*	I.
2	two	*duo*	II.
3	three	*tres*	III.
4	four	*quatuor*	IV.
5	five	*quinque*	V.
6	ſix	*ſex*	VI.
7	ſeven	*ſeptem*	VII.
8	eight	*octo*	VIII.
9	nine	*novem*	IX.
10	ten	*decem*	X.
11	eleven	*undecim*	XI.
12	twelve	*duodecim*	XII.
13	thirteen	*tredecim*	XIII.
14	fourteen	*quatuordecim*	XIV.
15	fifteen	*quindecim*	XV.
16	ſixteen	*ſexdecim*	XVI.
17	ſeventeen	*ſeptemdecim*	XVII.
18	eighteen	*octodecim*	XVIII.
19	nineteen	*novemdecim*	XIX.
20	twenty	*viginti*	XX.
21	twenty-one	*viginti-unus*	XXI.

Arabic.	*Engliſh.*	Latin	*Roman.*
22	twenty-two	*viginti-duo*	XXII.
23	twenty-three	*viginti-tres*	XXIII.
24	twenty-four	*viginti-quatuor*	XXIV.
25	twenty-five	*viginti-quinque*	XXV.
26	twenty-ſix	*viginti-ſex*	XXVI.
27	twenty-ſeven	*viginti-ſeptem*	XXVII.
28	twenty-eight	*viginti-octo*	XXVIII.
29	twenty-nine	*viginti-novem*	XXIX.
30	thirty	*triginta*	XXX.
40	forty	*quadraginta*	XL.
50	fifty	*quinquaginta*	L.
60	ſixty	*ſexaginta*	LX.
70	ſeventy	*ſeptuaginta*	LXX.
80	eighty	*octoginta*	LXXX.
90	ninety	*nonaginta*	XC.
100	a hundred	*centum*	C.
200	two hundred	*ducenti*	CC.
300	three hundred	*trecenti*	CCC.
400	four hundred	*quadringenti*	CCCC.
500	five hundred	*quingenti*	D.
600	ſix hundred	*ſexcenti*	DC.
700	ſeven hundred	*ſeptingenti*	DCC.
800	eight hundred	*octingenti*	DCCC.
900	nine hundred	*nongenti*	DCCCC.
1000	a thouſand	*mille*	M.
2000	two thouſand	*duo milla*	MM.
3000	three thouſand	*tria milla*	MMM, &c.

Obſ. 1°. That in order to obtain the intermediate Numbers between *viginti* and *triginta*, between *triginta* and *quadraginta*, &c. you have only to add to *viginti* the Numbers from *unus* to *novem*, incluſively; then to *triginta* to add again the Numbers from *unus* to *novem*, and ſo on. And to obtain the intermediate Numbers between the Hundreds you muſt go from *unus* to *nonaginta novem*, thus: *centum unus*, *centum duo*, &c.

Obſ. 2°. That from *viginti* to *centum* the ſmaller Number precedes the greater, and the Conjunction *et* muſt be placed between them.

ARTICLE

ARTICLE II.

ON

ORDINAL NUMBERS.

Q. WHAT do you mean by this Word *Ordinal?*

A. It comes from the Latin Word *ordo, inis,* which ſignifies *rank, order.*

Q. How are the Ordinal Numbers to be expreſſed?

A. In the following manner.

1ſt	firſt	*primus*
2d	ſecond	*ſecundus*
3d	third	*tertius*
4th	fourth	*quartus*
5th	fifth	*quintus*
6th	ſixth	*ſextus*
7th	ſeventh	*ſeptimus*
8th	eighth	*octavus*
9th	ninth	*nonus*

8th

10th	tenth	*decimus*
11th	eleventh	*undecimus*
12th	twelfth	*duodecimus*
13th	thirteenth	*tredecimus*
14th	fourteenth	*decimus-quartus*
15th	fifteenth	*decimus-quintus*
16th	ſixteenth	*decimus-ſextus*
17th	ſeventeenth	*decimus-ſeptimus*
18th	eighteenth	*decimus-octavus*
19th	nineteenth	*decimus-nonus*
20th	twentieth	*vigeſimus*
21ſt	twenty-firſt	*vigeſimus-primus*
22d	twenty-ſecond	*vigeſimus-ſecundus*
23d	twenty-third	*vigeſimus-tertius*
24th	twenty-fourth	*vigeſimus-quartus*
25th	twenty-fifth	*vigeſimus-quintus*
26th	twenty-ſixth	*vigeſimus-ſextus*
27th	twenty-ſeventh	*vigeſimus ſeptimus*
28th	twenty-eighth	*vigeſimus-octavus*
29th	twenty-ninth	*vigeſimus-nonus*
30th	thirtieth	*trigeſimus*
40th	fortieth	*quadrageſimus*
50th	fiftieth	*quinquageſimus*
60th	ſixtieth	*ſexageſimus*
70th	ſeventieth	*ſeptuageſimus*
80th	eightieth	*octogeſimus*
90th	ninetieth	*nonageſimus*
100th	hundredth	*centeſimus*
200th	two hundredth	*ducenteſimus*
1000th	thouſandth	*milleſimus*
2000th	two thouſandth	*duo milleſimus, &c.*

Obſ.

Obſ. That Ordinal Numbers, from Thirty to a Hundred, are formed from Cardinal Numbers, by changing *inta* into *eſimus*; as *ſexag*INTA, *ſexag*ESIMUS, &c. The ſame may be ſaid of the Hundreds, to a Thouſand, which change alſo the laſt Syllable into *eſimus*; as *cent*UM, *cent*ESIMUS; *ducenti*, *ducent*ESIMUS; *ſeptingenti*, *ſeptigent*ESIMUS.

Obſ. alſo, That to obtain the Numbers between *vigeſimus*, *trigeſimus*, *quadrageſimus*, &c. we are to add to them, reſpectively, *primus*, *ſecundus*, &c. up to *nonus*, and ſo on to *nonageſimus nonus*.

Obſ. laſtly, That every Ordinal Number forms its Adverb by changing *us* into *o*; as *primus*, *primo*, at firſt; *ſecundus*, *ſecundo*, in the ſecond place, &c.

ARTICLE

ARTICLE III.

ON

MULTIPLICATIVE NUMBERS.

Q. HOW are the Multiplicative Numbers expreſſed?

A. In the following Manner.

once	*ſemel*
twice	*bis*
thrice, *or* three times	*ter*
four times	*quater*
five times	*quinquies*
ſix times	*ſexies*
ſeven times	*ſepties*
eight times	*octies*
nine times	*novies*

ten

ten times	*decies*
twenty times	*vicies*
twenty-one times	*vicies ſemel*
thirty times	*tricies*
forty times	*quadragies*
fifty times	*quinquagies*
ſixty times	*ſexagies*
ſeventy times	*ſeptuagies*
eighty times	*octogies*
ninety times	*nonagies*
a hundred times	*centies*
a thouſand times	*millies*, *&c.*

Obſ. 1°. That theſe Adverbs are formed from Cardinal Numbers, particularly from *quadraginta* to *centum*, by changing *inta* into *ies*; as *quadragINTA*, *quadragIES*, &c. From a Hundred to a Thouſand, by changing the laſt Syllable into *ies*; as *centUM*, *centIES*; *ducentI*, *ducentIES*, &c.

Obſ. 2°. That to obtain the different Numbers between the Tenths, we muſt add *ſemel*, *bis*, *ter*, &c. till *nonagies novies*; thus: *Vicies ſemel*, *vicies bis*, &c. twenty-one times, twenty-two times, &c. *Tricies ſemel*, *tricies bis*, thirty-one times, thirty-two times, &c. and ſo, as we have ſaid, up to *nonagies novies*, ninety-nine times.

Obſ.

Obſ. 2°. That there is another ſort of Multiplicative Numbers: As, Simple, *Simplus*; Double, *Duplus*; Triple, *Triplus*, &c. Of one ſort, *Simplex*; of two ſorts, *Duplex*; of three ſorts, *Triplex*, &c.

ARTICLE

ARTICLE IV.

ON THE

DISTRIBUTIVE NUMBERS.

Q. HOW do you expreſs the Diſtributive Number?

A. As follows.

one by one	*ſinguli*
two by two	*bini*
three by three	*trini*
four by four	*quaterni*
five by five	*quini*
ſix by ſix	*ſeni*
ſeven by ſeven	*ſepteni*
eight by eight	*octoni*
nine by nine	*noveni*
ten by ten	*deni*
eleven by eleven	*undeni*
twelve by twelve	*duodeni, &c.*

twenty by twenty	*viceni*
thirty by thirty	*triceni*
forty by forty	*quadrageni*
fifty by fifty	*quïnquageni*
ſixty by ſixty	*ſexageni*
ſeventy by ſeventy	*ſeptuageni*
eighty by eighty	*octogeni*
ninety by ninety	*nonageni*
hundred by hundred	*centeni*
thouſand by thouſand	*milleni*

EXAMPLES.

Milites incedebant modò SINGULI, *modò* QUATERNI.

The ſoldiers walked ſometimes one by one, and ſometimes four by four.

VICENOS *nummos attulimus*; (for, *Attulimus ſinguli viginti nummos.*)

We have brought every one of us twenty crowns.

Obſ. That Diſtributive Numbers, above Twenty, are formed of the Multiplicative, by changing *ies* into *eni*: as *vicies*, *viceni*, &c.

REMARKS.

GENERAL

REMARKS

ON THE

FOUR SORTS of NUMBERS.

I.

THE dates of Years, Months, &c. are always expreſſed in Latin by Ordinal Numbers.

EXAMPLE.

In Angliâ degebam anno MILLESIMO SEPTINGENTESIMO SEPTUAGESIMO OCTAVO.

(And not *Mille ſeptingenti ſeptuaginta octo.*)

I lived in England in the year One thouſand ſeven hundred and ſeventy eight.

II.

We find often, in Poets, the Diſtributive Number indifferently uſed inſtead of the Cardinal.

EXAMPLE.

DENI *comites.* Ten companions.

Inſtead of *Decem,* &c.

II.

When the term *a Thouſand* is uſed to ſignify ſome great Indefinite Number, the word *ſexcenti* is of better uſe, in proſe, than *mille.*

EXAMPLE.

SEXCENTA *mihi dixit quorum oblitus ſum.*

He has told me a thouſand things that I have forgotten.

III.

If one Thouſand only is to be expreſſed in Latin, we uſe the indeclinable Adjective *mille*; but when there are many Thouſands, we expreſs them by *millia, millium, millibus*; which is looked upon as a Subſtantive, and conſequently requires the Subſtantive, to which it is joined, to be in the Genitive Caſe.

EXAMPLES

EXAMPLES.

MILLE *peditES.*
A thouſand foot-ſoldiers.
Duo MILLIA *peditUM.*
Two thouſand foot-ſoldiers.

However, a quite contrary conſtruction is very often to be met with; thus:

MILLE *peditUM*, and *Duo* MILLIA *peditES.*

IV.

As a *Million* is equivalent to *Ten times a hundred thouſand*, or *A thouſand times a thouſand*, it may be expreſſed in Latin in the three different ways following:

Decies centum millia—*Mille millia*—*Millies mille.*

For the ſame reaſon we may expreſs *Two millions* by

Vicies centum millia—or, *Bis mille millia*—or, *Bis millies mille*, &c.

V.

Obſ. laſtly, The difference between two Multiplicative Numbers joined by a Conjunction, and one Multiplicative followed by a Cardinal, viz. that *Ter & vicies* ſignifies Twenty-three times; whereas *Vicies tres* denotes Twenty times three, equal to Sixty.

THE MANNER AFTER WHICH THE ROMANS Counted their MONTHS.

THE Roman diviſion of the days of every month into Calends, Nones, and Ides, is famous, and abſolutely neceſſary to be known by thoſe who read Latin authors.

The firſt day of every month was, amongſt them, called *Calendæ*, from the old verb *caleo*, which ſignifies the ſame thing as *voco*, I call; becauſe, as they numbered their months by New Moons, a Prieſt was appointed to obſerve the New Moon. This Prieſt, as ſoon as he perceived it, was charged to give notice thereof to the Preſident of the Sacrifices,

fices, who immediately aſſembled the people at the Capitol, to tell them how many days there were to the *Nonæ*, which he uſed to do by repeating the word *caleo* Five times, when the *Nonæ* happened to be on the Fifth of the month, and Seven times when they did not happen till the Seventh.

Nonæ were called, ſay ſome authors, *Novæ*, or *Noniæ*, becauſe all the country people were obliged to come to town on this day to hear *News*, viz. to learn from the Prieſts what feſtivals, what ceremonies, ſhould be obſerved; in a word, what was to be done, or omitted, through the whole month: but it is more probable, as ſome others think, that *Nonæ* were ſo called becauſe there were always *Nine* days between the *Nonæ* and the *Idus*.

Idus, in the opinion of many authors, were ſo called from the Tuſcan verb *iduare*, which ſignifies *dividere*, to *divide*; becauſe this day divideth in ſome manner the month into two equal parts.

The Firſt day of every month is called *Calendæ*: And in the months of March, May, July, and October, the Six days that follow them belong to the *Nonæ*, which in thoſe months happen on the Seventh; but in the other Eight months, as the *Nonæ* were taken on the Fifth, they had only Four days belonging

longing to them. So that in the Four months firſt mentioned the *Nonæ* happened always on the Seventh, and the *Idus* on the Fifteenth; and in the Eight others the *Nonæ* were taken on the Fifth, and the *Idus* on the Thirteenth; becauſe there were always Eight Days between the *Nonæ* and the *Idus*. This variety of *Nonæ* and *Idus* is expreſſed in the two following verſes:

Sex Maïus Nonas, October, Julius, et Mars;
Quattuor et reliqui: Dabit Idus quilibet octo.

It is plain, from the end of the ſecond verſe, that in all the months there were always Eight days between the *Nonæ* and the *Idus*, which belonged to the latter.

The days of the *Kalendæ*, *Nonæ*, and *Idus*, were expreſſed by the Ablative caſe; and the name of the month they belonged to, by the Genitive; thus:

Calendis Januarii	The firſt of January.
Nonis Januarii	The fifth of January.
Idibus Januariis, or *Januarii.*	The thirtieth of January.

And ſo of all the other months.

It is to be obſerved, that the Days between the *Calendæ* and the *Nonæ*, belonging to the *Nonæ*, thoſe between the *Nonæ* and the *Idus*, belonging to the *Idus*, and the reſt of the month, belonging to the *Calendæ* of the next month,

month, all take their denomination from the terms they reſpectively belong to.

The following is a ſpecimen of the mode of reckoning for a whole month, according to the rules we have juſt laid down. The month we have choſen for this purpoſe is that of January.

1ſt day, *Calendis Januarii.*
2d day, *quarto Nonas Januarias* (that is, *quarto die ante Nonas*, &c.)
3d day, *tertio Nonas Januarias.*
4th day, *pridie Nonas Januarias.*
5th day, *Nonis Januariis*, or *Januarii.*
6th day, *octavo Idus Januarias*, that is, *octavo die ante Idus Januarias.*
7th day, *ſeptimo Idus Januarias.*
8th day, *ſexto Idus Januarias.*
9th day, *quinto Idus Januarias.*
10th day, *quarto Idus Januarias.*
11th day, *tertio Idus Januarias.*
12th day, *pridie Idus Januarias.*
13th day, *Idibus Januariis*, or *Januarii.*
14th day, *decimo nono Calendas Februarias*, that is, *decimo nono ante*, &c.
15th day, *decimo octavo Calendas Februarias.*
16th day, *decimo ſeptimo Calendas Februarias.*
17th day, *decimo ſexto Calendas Februarias.*
18th day, *decimo quinto Calendas Februarias.*
19th day, *decimo quarto Calendas Februarias.*

20th day, *tredecimo Calendas Februarias.*
21ſt day, *duodecimo Calendas Februarias.*
22d day, *undecimo Calendas Februarias.*
23d day, *decimo Calendas Februarias.*
24th day, *nono Calendas Februarias.*
25th day, *octavo Calendas Februarias.*
26th day, *ſeptimo Calendas Februarias.*
27th day, *ſexto Calendas Februarias.*
28th day, *quinto Calendas Februarias.*
29th day, *quarto Calendas Februarias.*
30th day, *tertio Calendas Februarias.*
31ſt day, *pridie Calendas Februarias.*

To make a right uſe of the preceding Specimen, for reckoning the days between each denomination, it is to be obſerved,

1°. That thoſe days are to be counted by retrograding; that is to ſay, towards the *Calendæ* for thoſe that belong to the *Nonæ*; towards the *Nonæ* for thoſe that belong to the *Idus*; and towards the *Idus* for the remaining days of the month, which belong to the *Calendæ* of the next month.

2°. That in the months of March, May, July, and October, the *Nonæ* happening on the Seventh day, and the *Idus* on the Fifteenth, the order in counting the days, both between them and the *Calendæ* of the next month,

month, muſt be different; conſequently we muſt call the

Sixth day, *pridie Nonas.*
The fifth day, *tertio Nonas.*
The fourth day, *quarto Nonas.*

And inſtead of naming the Twelfth day *pridie Idus*, it muſt be the Fourteenth, thus:

The fourteenth day, *pridie Idus.*
The thirteenth day, *tertio Idus.*
The twelfth day, *quarto Idus*, &c.

3°. In every month, the days after the *Idus*, which complete that and belong to the *Calendæ* of the next month, are to be counted according to the day on which the *Idus* fall, and their own number.

So in the months of January, Auguſt, and December, which have their *Nonæ* on the Fifth and their *Idus* on the Thirteenth, and beſides contain Thirty-one days each, we are to count Nineteen days from their *Idus* to the *Calendæ* of the next month, including the day of the *Idus*.

But in the months of April, June, September, and November, which have alſo their *Nonæ* on the Fifth, and their *Idus* on the Thirteenth, but conſiſt of Thirty days only, there are but Eighteen days to be numbered

bered between the *Idus*, and the *Calendæ* of the following month.

Laſtly, For the month of February, in which the *Nonæ* fall alſo on the Fifth, and the *Idus* on the Thirteenth, as it has no more than Eight-and-twenty days, we are to reckon but Sixteen days between its *Idus* and the *Calendæ* of March, by always numbering backward, as we have repeatedly ſaid.

There remains now but one thing to be obſerved; and that reſpects the Leap-year, which is every Fourth, and conſiſts of 366 days; becauſe, to follow the courſe of the Sun, every Fourth year a day is added to the *Calendar*, and placed between the 24th and the 25th of February, which conſequently has then one day more than in common years, in which there are but 365 days and 6 hours. To this Intercalary day the Romans gave the name of *Biſſextus*, becauſe in the Leap-year they counted twice *ſexto Calendas* in February; the firſt time, to deſign the 24th, and the ſecond, *biſſexto*, to ſignify the 25th.

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